

wealth) to be enjoyed through thee, and  
 solicit Soth,  
 thimderer, of thee: giver of dwellings,  
 INDBA of the  
 handsome jaws^ sustain us in all  
 abundance and in  
 ^ store of) c&ttle.

9c I glorify, friends, for your protection,  
 that XNDRA  
 who has brought to us of old this or that  
 exoallent  
 (wealth).<sup>1</sup>

10. That man glorifies INDEA, the lord of  
 bay  
 steeds, the protector of the good, the  
 overcomer of  
 eaeniies, who rejoices (in the fulfilment of his  
 wishes):  
 may MA&HAYAN bestow upon us, his  
 worshippers,  
 hundreds of cattle and horses.

11. With thee, showerer (of benefits), for our  
 ally, Yarga IJL  
 we bid defiance to one assailing us in a contest  
 (on  
 behalf) of a man possessing herds of cattle.\*

12. LSDBA, invoked of many, may we conquer  
 in  
 battle those contending against us; may-we  
 resist the  
 malignant; may we<sub>3</sub> aided by the leaders (of  
 rites, f  
 the *Jlfaruts*), slay YBJTRA ; may we be  
 prosperous,  
 and do thou protect our pious works.

13. Thou, ISTDEA, art by thy birth  
 brotherless:  
 from ever art thou without a kinsman: the  
 kindred  
 thou desirest is (that of him) who engages in  
 war.<sup>2</sup>

<sup>1</sup> Sama Veda, I. 400 [I. 5. 1. 2. 2].

<sup>2</sup> *Ibid.* I. 399 [I. 5. 1. 2. 1; II. 6. 2. 4. 1],  
 [Sayana renders

this verse thus, " Thou, *Indra*, by thy birth art  
from eternity

\* Sama Yeda, I. 5. 1. 2. 5.

f Sayana explains *nribliik* as "wielders of  
weapons,"  
*dhanetril hik*, and *vritra* as "the enemy."